

A

- SUCCINCT AND BENEVOLENT

Address,

12

TO ALL THE DISAFFECTED PARTIES IN OUR  
NATION, OF EVERY NAME AND SPECIES :

By JAMES PIMLOT,

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A MEMBER OF THE ESTABLISHED CHURCH,

AND A FAVOURER OF NO DISSENTING PEOPLE, MORE THAN  
IS COMPATIBLE WITH JUSTICE, AND CONSONANT  
TO THE RELIGION OF HIS COUNTRY.

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Ἄρα σοι τοῦ καταφρονεῖσθαι ΤΑΤΤΑ ἀξία καταφαίνεται ;  
ἢ τοιαῦτα εἶναι, ὥς δυνήσθηναι τίνα καὶ ἐπαρθῆναι κατ' αὐτῶν ;

CHRYST. de Sacerdot.

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SUCCESSORS AND BENEFICIARIES

Article

TO ALL THE DISAPPOINTED PARTIES IN OUR  
NATION, OF EVERY NAME AND ETHICS

By JAMES PIMLOT.

A MEMBER OF THE ASSOCIATED CHURCH

THE FATHERS OF NO MOUNTING PEOPLE, MORE THAN  
IS COMPARATIVE WITH JUSTICE, AND CONSONANT  
TO THE RELIGION OF HIS COUNTRY.

THE TWO NATIONALS TATIA, THE ASSOCIATED  
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SOLD BY SWINNEY & WALKER, BIRMINGHAM

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BIRMINGHAM, MANCHESTER, AND GLASGOW, MANCHESTER

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THE GENERAL PREFACE.

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AFTER due and previous deliberation, the Compiler having, contrary to his former design, prefixed his name to this publication, he is constrained, by various motives, to request such as may be the subject of his preliminary advertisement, to read it with much serious consideration—to weigh every sentence well, and to investigate the original intention of the Editor, whether direct or indirect. Those, however, of the sex, who have been destitute of the advantage of an ingenuous education, and, in consequence thereof, have entered into a course of life not the most commendable, he is concerned to say, are *exempted* from

the title of ladies in that advertisement : yet even these he is prepared to give all the deference that is due to their sex ; but as he never has, so he trusts he never shall, commend them for endowments of which they are intirely deficient. Again : he begs the peculiar favour of all, who may be privy to the circumstances of his birth, family, or education, to lay aside, for a moment, any irrational prejudice that may have pre-occupied them against him ; for they may be assured, wherever he censures the Protestants, on the score of irreligion or immorality, he is ever to be regarded as constituting one of their number ; though his irreligion, perhaps, may not have betrayed him into such glaring injustice as that of injuring a man's person or property, under the specious pretence of vindicating the rights of the crown, which needs no such vindication, or of defending the present Constitution in Church or State. On the contrary, he frankly acknowledges, that his conduct, in numerous instances, would not bear the test of a scrupulous examination.

Many



Many exalted and christian qualifications, which he now does, or may think proper for the future to inforce, he owns himself at an absolute loss for : but as he perceives that some very respectable personages of infinitely superior merit and learning, are, from a too modest diffidence of their respective abilities, silent on a topic so important and interesting to mankind in general, he trusts these liberties will candidly be pardoned by the more learned of those personages, as he hopes likewise, that the prejudice of his objectors will be no obstacle to prevent the serious truths, herein contained,\* from making a due and weighty impression on their minds.

*J. P.*

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\* That is, in all the various branches of this Pamphlet : the three prior preparatory discourses being not so much calculated to introduce the reader into the design of the following succinct Address, as he might, at first sight, be led to imagine ; since they all have some peculiar end in contemplation, and are adapted either to improve or to edify the more serious peruser.

Many exalted and christian qualifications, which he now does, or may think proper for the future to improve, he owns himself at an absolute loss for: but as he perceives that some very respectable persons of infinitely superior merit and learning are from a too modest diffidence of their speculative abilities, often on a false impression and intending to manifest in general, he trusts that liberty will candidly be pardoned by the more liberal of those persons, as he hopes likewise, that the practice of his objection will be no obstacle to prevent the former truths, from coming to light, from making a due and weighty impression on their minds.

A. P.

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\* That in all the various branches of this knowledge: the three most important, difficulties being not so much related to introduce the reader into the details of the following inquiries, as to be in a manner, as he might be led to imagine; since they all have some peculiar and in contemplation, and are adapted either to improve or to edify the more serious peruser.

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PRELIMINARY ADVERTISEMENT.

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IT is necessary previously to remark, that the female sex is entirely exempted from every part in this subsequent controversy. Some there are, I am not ignorant, who take a delight in verbally, if not actually, abusing this very attractive part of the animate creation: but such monsters of mankind, like the more noxious *genera* of animals, are very rare and unfrequent in our island. I own, indeed, there have been instances in preceding generations of women, whose department in common life has proved somewhat defective; but, we are happy to observe, the number of women of this description ever was, and now is, very small and inconsiderable. I

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allow,

allow, also, the generality of females are not decorated with *all* the Christian and ornamental graces recommended more particularly to their sex by the Apostles and apostolical fathers; (for indeed how can it be expected, when most of their ecclesiastical teachers are themselves egregiously deficient in virtue?) yet notwithstanding this, to adopt the words of a polite and anonymous writer, “ I aver it with the greatest  
 “ simplicity of heart, that I have not only  
 “ found the most engaging and most amiable, but also the most generous and most  
 “ heroic qualities amongst the ladies: and  
 “ that I have discovered more of *candour*,” and “ *disinterestedness* in their friendships, than in *those of our own sex*.”\* To this I add, and the reader will candidly excuse the observation, that a noble sense of honour inducing them to prefer resolutely to die rather than to have their honour maculated; an unaffected modesty and a mind free from

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\* The Polite Philosopher.



from elation when applauded; a ready willingness to perform their duty when ever it is indicated to them, and a virile and invincible resolution which animates their endeavours to oppose every obstacle that would retard the performance of that duty, are, I think I may say, *infinitely* less the characteristics of the *male* than *female* part of the creation. These, notwithstanding, are not all the recommendatory qualifications of the sex: not a few of them have occurred to our notice who have, moreover, a pretty competent knowledge of the *Greek*, *Hebrew*, and other languages: so that, I think, it highly concerns the majority of the present clergy to apply with a somewhat more attentive assiduity to the *Greek* fathers of the church, or, I am apprehensive, the order of nature will shortly be inverted, and that it will be found requisite, in process of time, to install the ladies into the bishoprics, arch-deaconries, and other ecclesiastical offices!!!

from union with spiritual, a ready  
 willingness to perform their duty when  
 ever it is indicated to them, and while  
 and inviolable relations which unite  
 their endeavours to accomplish every object  
 that a man would be the possession of that  
 thing, and I think I may say, really, the  
 the character of the work than I think  
 part of the character. I think, notwithstanding  
 that, let me say, the recommendation  
 qualification of the law: not a few of them  
 have acquired to some extent who have  
 moreover, a pretty competent knowledge  
 of the Greek, Hebrew, and other languages  
 to that, I think, is highly concerned in  
 majority of the present clergy to apply with  
 a thoroughness that is almost unknown to the  
 Greek fathers of the church, and I am  
 confident, the order of service will  
 thereby be improved, and that it will be found  
 profitable in point of time to install the  
 law, and the other, and the other, and the other,  
 and other ecclesiastical officers, and

THE END OF THE FIRST VOLUME

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TO THE READER.

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THE Author of the ensuing Address is remarkable for his aversion to the clergy;\* which may seem strange, when it is considered that he is, notwithstanding, a student likewise in the University of Oxford. His invective therefore against the clergy in the subsequent Address, is far from being the effect merely of *art* and *design*, which is equally true with regard to the people termed Protestants. He does not mean, however, to encourage

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\* Some few particulars are here excepted. Observe, since the writing of this, the author has, though on tolerably good terms, voluntarily relinquished the University.

encourage discord and dissension, either *in* or *against* that respectable body of men: on the other hand, it is his ardent desire that the Protestants, as well as their respective conductors, would display their loyalty and affection in a more rational and generous manner, than by insulting and openly rejoicing over the adverse bodies. Certainly, *if there be a God, and that there is all nature cries aloud through all her works*, such licentiousness in “ those who *profess* and *call* “ themselves CHRISTIANS,” cannot surely proceed long with impunity. “ I would “ not preface ill to my country” (says the learned and judicious Dr. Newton), “ but “ when we consider the many heinous and “ presumptuous sins of this nation, the “ licentiousness and violation of all order “ and discipline, the daring insolence of “ robbers and smugglers in open defiance “ of all law and justice, the *façtions* and “ *divisions*, the venality and corruption, “ the avarice and profusion of all ranks “ and degrees among us, the total want of “ *public*



“ *public spirit,\** and ardent passion for  
 “ private ends and interests, the luxury,  
 “ and gaming, and dissoluteness in high  
 “ life, and the laziness, and drunkenness,  
 “ and debauchery in low life, and above  
 “ all, that bare-faced ridicule of all virtue  
 “ and decency, and that scandalous neg-  
 “ lect, and I wish I could not say contempt,  
 “ of all public worship and religion ; when  
 “ we consider these things, these signs of  
 “ the times, the stoutest and most sanguine  
 “ of us all must tremble at the natural  
 “ and probable consequences of them.  
 “ God give us grace, that we may *know*,  
 “ (Luke xix. 42.) *at least in this our day*,  
 “ *the things which belong to our peace*, before  
 “ *they are hid from our eyes*. Never may  
 “ such blindness happen to us, as befel the  
 “ Jews ; but may we (Is. lv. 6, 7.) *seek*  
 “ *the Lord while he may be found, and call*  
 “ *upon*

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\* Let him that readeth comprehend.

“ upon him while he is near ; and return  
 “ unto the Lord, and he will have mercy  
 “ upon us, and to our God, for he will  
 “ abundantly pardon.”

DISSERTATIONS ON THE PROPHECIES.

AN ADDRESS,

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AN ADDRESS, &c.

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FRIENDS, COUNTRYMEN, *and* LOVERS, *hear*  
*me for my Cause, and be silent that you*  
*may hear.*

I Am a man, who am a Member  
 of the Church of England, a Student also  
 in one of the Universities. I have fre-  
 quently, and in the most ungenerous and  
 illiberal manner, been injured and contu-  
 meliously treated by men of my own pro-  
 fession, but do not remember ever to have  
 been in any degree injured by any dissent-  
 ing party or parties whatever: on the con-  
 trary, I have observed them to be in gene-  
 ral a peaceful, polite, and respectable peo-  
 ple.

ple. Whence then can arise this variance and dissention in the State? Or to what cause can it be imputed, but to the irreligion, immorality, and licentiousness of my own fraternity? Hence is to be deduced the origin of all your lamentation. Hence springs the source of all this variance and contention.

What then shall I say on this head? Shall a vile prejudice in favour of those of my own profession induce me to apologise for, or even countenance, this so notorious and unprecedented a misconduct in the Churchmen? God forbid. It becomes them to conquer not the *bodies* but the *minds* of opposing parties,\* which is to be accomplished

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\* Whoever duly considers the advantage of pursuing an illaudable propensity to its primary source, or of correcting, what we imagine to be, an *erroneous* opinion in the very root of it, as the only eligible mean of preventing any injurious consequences from the growing diffusion of its several branches, will not  
blame



accomplished not by *violence* or *persecution*, but by *reason* and *judgment*. These, however,

blame me for insisting so particularly on the propriety of attempting to rectify the religious prejudices of the mind, prior to every attempt made to exterminate the same by inflicting corporal punishment on the body. The reason of this must be obvious to every considerate and judicious person : I shall not therefore retard my reader in explaining my sentiments so accurately and minutely as the case seems to require ; but shall only add, by way of confirming what has been asserted, the following words from a very pious, and by no means despicable father : —

Αλλ' οι μεν εξωθεν δικασίαι τους κακούργους όταν υπο τοις νομοις λαβωσι, πολλην επιδεικνυνύαι την εξουσιαν, και ακονίας τοις τροποις κωλυουσι χρησθαι τοις αυτων. Ενταυθα δε ου βιαζομενον αλλα πειθοντα δει ποιειν αμεινω τον τοιουτον. Ουτε γαρ ημιν εξουσια τοσαυτη παρα των νομων δεδοται προς το κωλυειν τους αμαρτανουίας, ουτε, ει και εδεδοτο, ειχομεν οπου χρησωμεθα τη δυναμει, ου τους αναγκη της κακίας απεχομενους, αλλα τους προαιρεσει ταυτης απεχομενους σίεφφανουντ του Θεου.

Saint CHRYSOSTOM ON THE PRIESTHOOD.

The purport of which is, that they only who embrace the pure Doctrines of Christianity voluntarily and not by compulsion must expect to be rewarded with a Crown of Glory.

however, are accomplishments, which, I think, we may confidently say, the *majority* of Churchmen are far from being indued with. Even the CLERGY,\* who are bound  
by

\* This alludes to the conduct of some few select clergymen, whose names, from the deference which I bear to an order so dignified and truly venerable, I forbear publicly to mention.

I may probably incur the displeasure of the great and potent peers of the realm, to whom I am greatly indebted for my peace and tranquillity, in common with the rest of the inhabitants of this nation ; but I am bound in honour to deliver it as my genuine sentiments, that the conduct of some few members of Parliament, in a late exigency, has not been entirely unexceptionable. Would they but descend so far from their exalted station, as to condescend to point out to the insurgents, that, should they obtain their desired ends, and substitute anarchy in the place of the present Constitution, which is now established in this island, they would only meditate their own ruin—that by the confusion which would unavoidably ensue from a diversity of sentiments (every one supposing that his own opinion ought to be adopted in preference to that of his neighbour,) they would be at a perpetual jargon with each other, and while they were contending and mutually slaughtering themselves for superiority, they would be exposed to the usurpation  
of

by their professional engagements to be the model of the most undissembled love and christian lenity, even these very men, I say, *omitting the most essential branches of their*

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of every puny invader, and subject themselves, their wives, their children and relations, to the most abject of all slaveries, a slavery to an heathen and unrelenting nation ;—such a condescension would undoubtedly be productive of a proper effect. Surely, however wrong and vicious they may be, they are still reasonable creatures, and reason alone can convince them of the impropriety of their conduct.—

Again ;—I cannot but express in this place, the sensible satisfaction I conceive on seeing inexperienced and unlearned men advanced to posts of honour in the army less frequently than was the case some few years ago. A commander ought not only to be sedate, sociable and benevolent, but also well versed in tactics, and competently acquainted with all the prosaic writers of antiquity, who have treated on martial affairs, and transmitted down to posterity the best instructions for the regulation and good government of an army. Thus he would be enabled occasionally to amuse his soldiers by pertinent quotations or narratives from those writers, and, during the most arduous enterprizes, to alleviate, in some measure, the burden of their toils by his engaging discourse and conversation.

For

their duty, and inspired with mistaken and erroneous notions of honour and loyalty, absurdly

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For my own part, when I compare the discipline observed in our armies with that of the antients, I am led to conclude, that our common foldiers have learnt the art of obedience by perusing fuch books in the learned languages as univerfally inculcate this duty, and which relate the numerous advantages that invariably fucceed an uniform and implicit fubfervience to our refpective governors and commanders : and indeed not without reason ; for fhould the mariners, in an impending ftorm, exclaim and inveigh againft the pilot for not complying with fome unreafonable request, and throw him overboard on that account, what would be the iffue, unlefs the inevitable lofs, not only of the veffel, but alfo of all the paffengers, to a man, who were embarked in the fame?† Thus we fee the judgments of heaven would become a natural confequence of our impiety, and, while we were attempting to liberate ourfelves from every fuperior power, we fhould rufh precipitately into ruin, and tumble headlong into deftruction.—Good God Who can confider this, and confidering it, not fhudder at the reflexion ?

† To the fame purpofe alfo are thofe words of *Athenagoras*, ufually by way of eminence ftyled *the Chriftian Philofopher* :—  
 ουδεν πλεον νεως, καὶ ἢ πασιν ησκημενη, μη εχουσης του κυβερνητην, ουδε των σιτοιχειων οφελος διακεκοσμημενων, διχα της παρα του Θεου προνοιας· ἡ τε γαρ ναυς καθ' εαυτην ου πλευσεται, τα τε σιτοιχεια χωρις του δημιουργου ου κινηθησειται.



absurdly and *preposterously* stimulate even their *own order to arms and contention*. O Heavens ! that men, whose incumbent business it is to wage war, not with their infirm fellow-creatures, but with principalities and powers,

προς τοὺς κοσμοκράτορας τοῦ αἰῶνος τούτου,

προς τὰ πνευματικά της πονηρίας ἐν τοῖς ἐπουρανίοις,†

that men, I say, who have these enemies to encounter, should have their ideas so debased, so nailed, as it were, to the disorderly and tumultuary affections of the soul, seems somewhat extraordinary, and not easy to be accounted for.

What measures then, at length, would I advise the Dissenters to adopt. To incite them to resent the unjust and contumelious indignities and reproaches of the Churchmen is naturally expected from one, who has received so many signal, though occult, wounds in his reputation from whom he can allege no imaginable reason why he should

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† EPHES. C. VI. V. 12.

should incur treatment so brutal and injurious—(unless the love of his Country, and a zeal in the defence of genuine Protestantism, which is now so conspicuously corrupted by the generality of its professors, be objects meriting their resentment;) this, I say, appears to flatter my inclinations: but, since it would be repugnant to all laws divine or human, and unpardonably inconsistent with my own arguments, I prudently and generously decline it.

To exhort them to repair in due subordination to their superiors, would appear as if we approved of the injustice and oppression of men in power, who miserably enslave the minds of their dependents by acts of inhumanity and uncharitable infringements;\* a practice which neither God nor man can bear.

I advise

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\* The editor can attest from his own observation and experience, that numerous complaints are uttered  
against

I advise them, therefore, and earnestly exhort them to resign the whole matter to that Providence which superintends this whole inferior world, and who assures us that his patience shall not endure for ever, but that he will assuredly avenge the cause of the oppressed. Nor do I any where read that his mercy is not over all his works,

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against the Constitution on no other account than this. These men; falsely pretending that they are overburdened by a load of recently imposed taxes, take every imaginable advantage over their more indigent dependents, who, if they agree to the enhancements proposed, are, in the sequel, unable to abide by that agreement; and who, on refusing to admit their unreasonable proposals, are inhumanly ejected, though to every purpose incapacitated either by their age or infirmities, or both, to perform any manual employment to suitable advantage. And happy would it be, were this cruel and ferocious practice, peculiar only to the more immoral and unprincipled part of mankind: this, however, is by no means the case. Men, who make extraordinary and very remarkable pretensions to sanctity and piety, are equally guilty of the same noxious propensities, of the same avaricious principles. *Nimirum, quid non mortalia pectora cogit auri sacra fames?*

D

works, nor that he disregards the cry of the injured, choose of whatever sect he is, or however inconsistent with his will, or however derogatory to his honour, his behaviour towards the sacred Majesty of Heaven may be. “ O the depth of the  
 “ riches both of the love, and wisdom, and  
 “ knowledge of this adorable Being !”—

Let us therefore commit this important business to the discretion of Him whose judgments are inscrutable, and his procedure incapable of being discerned by the most sagacious understanding.

Impossible, absolutely impossible it is—nay, it is not consonant to his justice and his character as God, to suffer this island to wallow in the mire of luxury and pagan infidelity, and not punish them for the same in an exemplary and very alarming manner. They, who obstinately persist in error, contrary to the plain dictates of their conscience and their reason, cannot long elude the merited indignation of the Divinity.—

Vengeance



Vengeance is mine : I will retaliate, says the Omnipotent. Let us not then attempt to wrest the sword of justice out of the hands of an incensed Deity, lest we prove, in the conclusion, the melancholy authors of our own misery, and lest, by contending with an insuperable God, we should have our lot assigned with Satan and his infernal agents, in that fire that is inextinguishable, and whose burning is intolerable.

From

*Gentlemen,*

Your sincere Friend,

*The Author.*

Vengeance is mine, I will revitalize the  
 the Omnipotent. I do not mean to  
 to assert the word of justice out of the  
 hands of an innocent deity, but to prove  
 in the conclusion, the nobility and  
 of our own misery, and tell by contrasting  
 with an impenetrable God, we should have  
 our lot assigned with stern and his  
 agents, in that first that is inescapable,  
 and white burning is inescapable.

From

Galesburg,

Your sincere friend,

The Author.

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*A P P E N D I X.*

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**I**T has been manifested to me by certain, to whom the preceding Treatise has, previously to its publication, been communicated, that it is (though perhaps not really so, yet) apparently my intention, to disunite the Presbyterians still more from their attachment to the Churchmen than they were before : an objection, which, had I not satisfactorily been persuaded of the truth of it, I should not have been induced easily to have credited. Was I not assuredly and experimentally ascertained of the impartial benevolence and peaceable disposition of that people in general, such objectors may be assured I should not have had  
the

the presumption to edit a performance, which, I was sensible at the time, would be productive of consequences so pernicious and unpleasing.

There are, I own, numerous of the Protestants eminent for their candour and accommodating conduct; but that there are numerous Dissenters also distinguished for the same laudable qualifications, is equally true and incontestible. Why, therefore, am I censured for thus openly reprimanding the Churchmen, when they themselves usurp similar, not to say more injurious, liberties with the *moral characters* of the Presbyterians, and other dissenting bodies, without *any limitation* of their censures, or any consideration had of the propriety or impropriety of those censures?\* They deny  
the

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\* That *Dr. Priestley* is a well-meaning man is indisputably manifest from his spirited animation, and earnestness of soul in recommending his advice; yet, that some passages in his writings are deservedly dis-  
counte-



the divinity of Christ, you say. I grant it ;  
but, (that we may honestly confess our  
faults)

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countenanced and unapproved of by us, for the reasons implicitly alleged above,† I am constrained to confess. But since his morals are, even by the confession of his enemies, inculpable, we cannot, by any means, defend those men, who inhumanly charge him with vices, which never constituted any part of his character.— However I am ready to grant, that whenever the adherents to any particular system of religion, endeavour to intercept the progress of christianity, severity then becomes unavoidably requisite. Literary severity, notwithstanding, to my no small dissatisfaction, I have observed, is never, or very rarely adhibited. Arms, in the opinion of the vulgar, are the only resource in every species of opposition. Indeed, adverse factions, by being overpowered by superior numbers, and men more military than themselves, might, it is natural to infer, give up the palm of victory to the conqueror ; but, that a resource of this nature (unless absolute necessity demands it) is far from being approveable ; that conquest, like this, consisting merely in the subjugation of the body, is equally inglorious to the victor, as it is unsalutary to the vanquished, all impartial and judicious men will, I hope, readily and unanimously allow.

† Pages 14, 15, and 16. The Address, Annotations on.

faults) do not *we* deny him in a far more infamous and ignominious manner, by publicly proclaiming our belief in him, in word, yet audaciously disavowing him in deed? How then, I would ask, can we be nominated true Christians, when we continue in the voluntary commission of sin,\* and pursue with malignancy and rancour, men of the same nature, obnoxious to the same failures, and indued with the same invaluable and immortal souls with ourselves?

Was the divinity of Christ elucidated and pointed out to them by an able, learned, and candid man, in a mild, cool, and by no means inimical manner, there is reason to suppose that more genuine proselytes would accrue to the christian Church from that quarter, than they are at present aware of.

That

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\* ΟΥΔΕΙΣ ΠΙΣΤΙΝ ΕΠΑΓΓΕΛΛΟΜΕΝΟΙ ΑΜΑΡΤΑΝΕΙ, ΟΥΔΕ ΑΓΑΠΗΝ ΚΕΚΙΝΗΜΕΝΟΙ ΜΙΣΕΙ.  
 IGNAT. *Epist. ad Ephes.*

That therefore the Protestants, in order to the speedy advancement of so desirable a change, may vigorously contend and agonize, as it were, to regain their pristine reputation, and recover their peculiar prerogatives as a people who protest their abhorrence, not only of the *Pope*, but likewise of *all the vices concomitant of Popery*; and that every discordant and dissenting body, of whatever denomination, may come to a salutary knowledge of the REDEEMER, and be united by a mutual and undiffembled good will and benevolence, is not *my wish* only, but likewise the *sincere prayer* of every good and truly devout Churchman.

FINIS.

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ERRATUM.

For department Prelimin. Advert. p. iii. line 13, read  
deportment.

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That therefore the Protestants, in order to the speedy advancement of so desirable change, may vigorously contend and agonize, as it were, to regain their pristine reputation, and recover their peculiar prerogatives as a people who profess their abhorrence, not only of the Pope, but likewise of all the various sects of Popery; and that every dissenting and dissenting body, of whatever denomination, may come to a salutary knowledge of the Redeemer, and be united by a mutual and undivided good will and benevolence, is not my wish only, but likewise the sincere prayer of every good and truly devout Christian.

FINIS.

ERRATUM.

For department Prelimin. Advert. p. iii. line 13, read  
department.



